



**Our Fathers among the Saints, the Ecumenical Teachers  
Basil the Great, Gregory the Theologian,  
and John Chrysostom  
Whom the Holy Church Celebrates on January 30.**

This common feast of these three teachers was instituted a little before the year 1100, during the reign of the Emperor Alexis I Comnenus, because of a dispute and strife that arose among the notable and virtuous men of that time. Some of them preferred *Basil*, while others preferred *Gregory*, and yet others preferred *John Chrysostom*, quarrelling among themselves over which of the three was greatest. Furthermore, each party, in order to distinguish itself from the others, assumed the name of its preferred Saint; hence, they called themselves Basilians, Gregorians, or Joannites. Desiring to bring an end to the contention, the three Saints appeared together to the saintly John Mauropos, a monk who had been ordained Bishop of Euchaïta, a city of Asia Minor; they revealed to him that the glory they have before the throne of God is equal, and told him to compose a common service for the three of them, which he did with great skill and beauty. Saint John of Euchaïta (celebrated Oct. 5) is also the composer of the Canon to the Guardian Angel, the Protector of a Man's Life. In his old age, he retired from his episcopal see and again took up the monastic life in a monastery in Constantinople. He reposed during the reign of the aforementioned John Comnenus (1081-1118).

Rest from labour. Wine and oil allowed.

*Dismissal Hymn. First Tone*  
*The Original Melody*

**T**HE three most great luminaries of the Three-Sun Divinity \* have illuminated all of the world with rays of doctrines divine and true; \* they are the sweetly-flowing rivers of wisdom, \* who with godly knowledge \* have watered all creation in clear and mighty streams: \* The great and sacred Basil, and the Theologian, wise Gregory, \* together with the renowned John, \* the famed Chrysostom of Golden speech. \* Let us all who love their divinely-wise words \* come together, honouring them with hymns; for ceaselessly they offer entreaty for us to the Trinity.

*Kontakion. Second Tone*

**T**HOU hast taken to Thyself, O Lord, the sacred and God-proclaiming heralds, the crown of Thy teachers, for the enjoyment of Thy blessings and for repose; for Thou hast accepted their sufferings and labours above all sacrifice, O Thou Who alone dost glorify Thy Saints.



Ἀχειροποίητα

The Image Not Made by Hands

OUR LORD JESUS CHRIST SENT THE HOLY NAPKIN FROM JERUSALEM TO ΞΙΝΟ ΑΒΩΑΡ IN EDESSA BY A MESSENGER NAMED ΑΝΑΝΙΑΣ. THE ΞΙΝΟ WAS HEALED OF LEPROSY EXCEPT FOR HIS FOREHEAD. THIS SPOT WAS HEALED AFTER THE RESURRECTION WHEN THE ΞΙΝΟ WAS BAPTIZED BY THE APOSTLE ΘΑΔΔΑΕΥΣ. (SEE ΑΥΘ. 16)

## OIKOS

**W**ho is sufficient to open his lips and to move his tongue concerning them that breathed with fire in the power of the Word and the Spirit? Howbeit I shall make bold to speak such a thing; the three of them have surpassed all human nature by their great graces, which were many; and in wisdom and divine vision they have outdone them that were illustrious in both. Therefore, Thou hast deemed them worthy of the greatest gifts, since they are Thy faithful servants, O Thou Who alone dost glorify Thy Saints.

### *Verses*

The Three Morning Stars it is fitting to rev'rence,  
Who welled up triply-shining light in their lifetime.  
A common hymn it is meet that all should offer  
To them that poured out common grace unto all men.  
The spring cometh not but with a single swallow;  
While these three nightingales are the soul's fair springtime.  
The Trinity lighteth noetic creation,  
And this trinity, the visible creation.  
The worship of God 'midst men of old times perished  
And the sun and moon received senseless devotion.  
For those men, marveling at their speed and beauty,  
Offered them worship as Gods in no wise rightly.  
But again, by these three lights shining with splendour,  
We are brought back to God and His rightful worship.  
For by their life's beauty and their word's persuasion,  
They sway all to worship the only Creator.  
The fire and air and water and the earth's nature  
Together compose the visible creation;  
And they who constitute the world that is greater—  
Faith toward God, as it were another creation—  
Do bear the primordial Trinity's image.  
For their members had naught that was low or earthly,  
Neither was any earthly mind in their discourse.  
For Gregory, the ever watchful mind breatheth  
Fire as his word, persuading all to speed Godward.  
To such as are faint-hearted because of passions,  
Basil's words bring them refreshment and reviving.  
And he that in heart and mouth alone is golden,  
In imitating the mighty flow of waters,  
Cooleth and restoreth those withered in passions.  
So with their words bring they up all mortal nature  
From the depths of earth to the heights of Heaven.

The gold triple sun shone with one light on the thirtieth.

By the intercessions of these three, O Christ God, and of all the Saints, cast down the uprisings of the heresies and preserve in oneness of mind and a peaceful condition, and deem us worthy of Thy heavenly Kingdom; for blessed art Thou unto the ages of ages. Amen.



MOST HOLY THEOTOKOS SAVE US.